Who says 'Sri Granth' is Guru?

In 2004 we celebrated the 400th anniversary of the first prakaash of the Aad Granth Sahib Ji.
In 2004 we celebrated 400 years of the completion of Aad Granth Sahib Ji, which was dictated and compiled by Guru Arjan Dev Ji.
In 2004 we celebrated that for 400 years we have been bestowed upon us an invaluable treasure by Vaheguru.

However, amongst the celebrations, the joy and atmosphere of optimism and enlightenment, there are certain groups of people who are cunningly and cleverly trying to break the stability of the Sikh Panth (nation) and make vulnerable Sikhs turn away from Sri Guru Granth Sahib Ji to make them into gullible customers of fake holy men and self proclaimed Satgurus.

Radha Soamis, Nirankaris (known as Narakdharis), the RSS, Piaara Singh Bhaniaara, Naamdharis (Kookas), Ashutosh (Noormeliaa), and a growing number of "Sants" and fake "holy men", are some of those who spread the cancer of luring uneducated Sikh women and their families into becoming their followers, in an attempt to weaken the Panth (Nation) of Guru Gobind Singh Ji.

"How can a ‘book’ be your Guru?" and "Which Guru said that ‘Shabad Guru’ is the Guru of the Sikhs?" are common challenges made to Sikhs by the followers of these self-proclaimed Satgurus to Sikhs.

"Gurus and holy men have come in the past, they are here now, and there will be more in the future. You don’t need Guru Granth Sahib."

"Take [the initiation of] Naam and accept the living Guru as your Guru. Without a Guru you cannot attain salvation. A "book" alone cannot do anything! You must have someone to explain it to you!"

Those that doubt Guru Granth Sahib Ji to be the Guru of the Sikhs and who instead have been lured in by the sweet talk and appearance of self-proclaimed god men fire these questions at us. However, the paradox is that they claim Sri Guru Granth Sahib Ji is not a Guru and that Gurbaani (the Divine Word revealed through the Guru) cannot enlighten us or liberate us. On the other hand, most of these self-proclaimed fake Satgurus give ‘Naam’ to their followers on initiation. ‘Naam’ given by these fake god men consists of shabads (divine hymns) or words, which are from Sri Guru Granth Sahib Ji and are given in private to the followers to recite in secret and not to tell anyone else what they have been given. The sermons of these fake God men expand on shabads from Gurbaani. Why? If they believe Gurbaani contains no salvation then why us it in preaching?

"How can a ‘book’ be your Guru? Which Guru said the ‘Shabad Guru’ is the Guru of the Sikhs?"

The fools who ask this are ignorant about Gurbaani. Not only did Guru Gobind Singh Ji declare Guru Granth Sahib Ji is the Guru but even the Sikh Gurus before him declared that the Shabad Guru, Gurbaani, is the Guru.

Guru Nanak Sahib Ji says,

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥

"As the Lord's word comes to me, Lalo, so I deliver it." (Ang 722, SGGS)

Gurbaani has been revealed by Vaheguru through the human living Gurus. Vaheguru spoke through Guru Nanak Sahib Ji. Even Guru Nanak Sahib Ji states that his Guru is the 'Shabad', the Divine Word. Guru Ji says:

ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥

"The Divine Word is the Guru, and my mind in reflective meditation, the disciple" (Ang 943, SGGS).

The self-proclaimed fake Satgurus say that without them the world will go mad and that they cannot get salvation. However, one day they will die. Another Guru will come. Then he will die and another Guru will come. But the Guru of Gurus, Guru Nanak Sahib Ji says:

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨਾ॥

The profound and unfathomable 'Shabad' is his Guru and spiritual guide. Without the 'Shabad' the world is gone mad." (Ang 635, SGGS)

The Shabad Guru is everlasting. The Kings who lived 400 years ago have all died and others take the throne.

The Kings who live 200 years ago have all died and new ones are born and appointed.

However, Sri Guru Granth Sahib Ji is the only King of Kings who still with us after 400 years.

The Shabad Guru has not died nor will die in the future. The Shabad Guru is eternal. Why choose a Guru who will die one day and you will end up having to choose another Guru. Why not choose a Guru who will never die and will be forever with you?

Guru Amar Daas Sahib Ji, the third Nanak, goes one step forward in describing Gurbaani, the Shabad, the Divine Word, as the embodiment of the Truth, the embodiment of Vaheguru (the wondrous Lord) Himself. Where there is the Word of God, there is God Himself. Where is there is the Truth, there the True One pervades:

ਸੱਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥

"In the realm of truth (where truth pervades), there pervades the Formless Lord." (Ang 8, SGGS)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥

"Hail, Hail, the Word of the Guru, which is the embodiment of the Formless Lord Himself; there is none other, nothing else to be reckoned equal to it." (Ang 515, SGGS)

Guru Raam Daas Sahib Ji proclaims:

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥

'Baani', the Word of God, is the Guru, the Guru is Baani, in 'Baani' is Amrit, the nectar of life." (Ang 982, SGGS)

Not only is Gurbaani the Guru and the Guru is Gurbaani, but also within Gurbaani, within the Shabad Guru Vaheguru has placed Amrit, the nectar of life. People say who says that the Shabad Guru is the Guru of the Sikhs and argue where is the proof that Sri Guru Gobind Singh Ji left eternal Guruship with Sri Guru Granth Sahib Ji. The Guru himself has said, well my Guru is Gurbaani! If we follow the true path of the Gurus then Gurbaani is our Guru as well.

Guru Arjan Dev Sahib Ji, the Fifth Nanak, reiterates the message of the First Nanak that whatever is written in Gurbaani, the message of the Shabad Guru, is not from the Guru himself but it is direct from Vaheguru:

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹਕਮਾਉ ਜੀਉ॥

"I myself know not what to say; all I speak is what the Lord commands/" (Ang 763, SGGS)

Through Gurbaani, the Shabad, the Divine Word, Vaheguru speaks to us. The Formless Vaheguru communicated to the world through speaking through the das saroop (ten bodies) of Guru Nanak Sahib Ji. Now the Formless communicates to us through the written word. The Guru is the embodiment of Vaheguru Himself.

If we still have doubt whether Sri Guru Granth Sahib Ji is just a mere "Book", then Sri Guru Arjan Dev Ji's voice speaks to us through Sri Guru Granth Sahib Ji and says:

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ॥

"The Divine Scripture (Sri Granth Sahib) is the meeting place where one can meet the Transcendent Lord God." (Ang 1226, SGGS)

The Guru is saying that it is not just a "book", but recognises it as the 'meeting place to meet the Transcendent Lord God'.

Sri Guru Gobind Singh Ji Maharaaj does not say anything new when he said the Sri Guru Granth Sahib, Gurbaani, the Shabad, the Divine Word is the Guru. Time after time the Sikh Gurus explained and re-emphasised that the Shabad, that Gurbaani is the Guru. Sri Guru Gobind Singh Ji beautifully said when leaving eternal Guruship with Shabad Guru, Sri Guru Granth Sahib Ji:

ਦੂਸਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ, ਉਨ ਕੇ ਅੰਗ ਮੇਰੋ ਕਰ ਮਾਨ॥

ਜੋ ਸਿਖ ਗੁਰ ਦਰਸ਼ਨ ਕੀ ਚਾਹ, ਦਰਸ਼ਨ ਕਰੋਂ ਗ੍ਰੰਥ ਜੀ ਆਹ॥

ਜੋ ਮਨ ਸਾਥ ਚਾਹੋ ਕਰ ਬਾਤ, ਗ੍ਰੰਥ ਜੀ ਪੜੇ ਬੀਚਾਰੇ ਸਾਥ॥

ਜੋ ਮੁਝ ਬਚਨ ਸੁਨਨ ਕਾ ਚਾਹੇ, ਗ੍ਰੰਥ ਜੀ ਪੜੇ ਸੁਣੇ ਚਿਤ ਲਾਹਿ॥

ਮੇਰੋ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ, ਇਸ ਮਨ ਭੇਦ ਨਹੀਂ ਕਛ ਮਾਨ॥

"The Granth is second myself (referring to Sri Guru Granth, not Dasam Granth which was compiled later by Bhai Mani Singh), it should be taken for me. A Sikh who wants to see me, should a look at the Granth. One who wishes to talk to me, should read the Granth and think it over. One who is anxious to listen to me talk, he or she should read the Granth and listen to its recitation with attention. Consider the Granth as my ownself. Have not the least doubt about it."

Bhai Chaupa Singh Ji and Bhai Prahlad Singh Ji were some of the Gursikhs present when Guruship was left with Sri Guru Granth Sahib Ji and they have recorded what Sri Guru Gobind Singh Ji's instructions were at the time.

Bhai Prahlad Singh Ji records Sri Guru Gobind Singh Ji saying in a Rehatnaama:

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੈ ਚਲਾਯੋ ਪੰਥ॥ ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੁ ਮਾਨਿਯੋ ਗ੍ਰੰਥ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਯੋ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ॥ ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਸਬਦਿ ਮੈ ਲੇਹ॥"The Will of God hath ordained the order of the Khalsa. This is the final commandment to all the Sikhs: accept the Granth as the Guru. Deem the revered Guru Granth as the visible body of the Gurus. Whosoever desires to feel Vaheguru's presence search and merge in the Revelation itself."

This command by Sri Guru Gobind Singh Ji has also been recorded by Giani Gian Singh Ji in his book, "Tavaareek Khalsa" (1891), pg. 365.

Bhai Chaupa Singh Ji who was also present at Sri Hazoor Sahib, Nander, when guruship was left with Sri Guru Granth Sahib Ji states:

ਜੋ ਗੁਰ ਕਾ ਸਿਖ ਅਖਾਏ, ਅਤੇ ਸ਼ਬਦ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਗੁਰੁ ਕਰਕੇ ਨਾ ਮੰਨੇ, ਆਪਣੀ ਮਾਇਆ ਦੇ ਹੰਕਾਰ ਵਿਚ ਗਲਤਾਨ ਰਹੇ॥

"One who claims to be a Sikh of the Guru, but does not accept Guru Granth Sahib Ji as the Guru, they will forever remain deluded by their egotistical attachment to Maya (the relative world)."

As long as we hold on the support of Gurbaani, no power can shake the ground we stand on. As long as we read and understand Shabad Guru, Guru Granth Sahib Ji, no group, person or government can make us tremble.

As long as we remain faithful to the Guru Granth and the Guru Panth (Sikh Nation), no power in the world, no cancer in the world, no problem in the world can touch our shadows.

The day we let go of Shabad Guru, Guru Granth Sahib Ji; the day we turn our back on our Father, Guru Gobind Singh Ji; the day we stop respecting, reading, understanding and living Gurbaani then we are finished and we would have dug our own graves.

ਗੁਰ ਕੀ ਕੀਰਤਿ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥

ਗੁਰ ਕੀ ਭਗਤਿ ਸਦਾ ਗੁਣ ਗਾਉ ॥

ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਸਤਿ ਕਰਿ ਮਾਨੁ ॥2॥

"This is the Guru's Praise, to chant the Name of the Lord.
This is devotion to the Guru, to sing forever the Glorious Praises of the Lord.
This is contemplation upon the Guru, to know that the Lord is close at hand.
Accept the Word of the Guru's Shabad as Truth. ||2||" (Ang 897)

ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲੇ ਪੂਰਾ ॥

ਸਚੈ ਸਬਦਿ ਮਹਾਬਲ ਸੂਰਾ ॥

ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਦਾ ॥9॥

The Perfect Lord Himself unites them with the True Guru.
Through the True Word of the Shabad, he makes them brave spiritual heroes.
Uniting them with Himself, He bestows glorious greatness; He inspires them to focus their consciousness on the True Lord. ||9|| (Ang 1060)

May Vaheguru bless us all.

Manvir Singh
Sunday 24th April, 2005